585 As a general rule, the young warrior builds himself a hut where he takes the girl of his choice, who lives henceforth as his wife. Sometimes, when the girl's family is small, he goes to live with his wife in her parents' hut. Incest does not occur among them, for [835] marriage is forbidden among close relatives. It is the custom of the tribe to respect marriage; adultery is unamously condemned and rarely occurs.

595 The warrior chooses his second wife with no more formality than the first. Both women enjoy the same rights. The additional wives are often sisters of the first one.

551 Male children are given the name of an outstanding ancestor, to which is added as a surname that of their father and of his lineage. The name of female children is chosen freely by the mother, whose own name is added as surname along with the name of her lineage.

This explains the great length of their names, such as for instance: Korikrã-Laksi-Layondési, Vaikõidn-Ungrósima-Póa-Tupi-Vaimusima.

764 Dead adults, men as well as women, are cremated in large fires built with selected woods. Pubescent children of both sexes are granted the same procedure, while young children are buried.

A warrior's weapons and other personal implements are burned along with his body. The ashes are gathered the following day and placed in a round pit, previously lined with tree bark and leaves, which is then filled with earth, covered with fragments of wood, and surmounted with a shelter.

765 The death of a chief or outstanding warrior is lamented by the whole tribe; his exploits are sung in a sort of litany for several days. Then the women recount in similar chants the virtues of the dead man in the domestic life of the tribe.

It is to be noted that on such occasions the Botocudo are seized by a profound sadness. Absorbed in their great sorrow, they become sullen and indifferent to everything and observe for several days a rigorous fast.

476 The social rule of the Botocudo is mutual aid, for which they were naturally trained by the insecure nomadic existence which has always been their lot.

476 The hunter who kills an animal is not forced to share it, nor
224 do the others demand this from him.

Yet it is a natural thing among them, and they cannot conceive of any course of action other than to share the proceeds of the hunt, no matter how small, with everyone else.

727 [127] This same "instinctive" rule also applied to the distribution of plunder following their raids on civilized communities.

628 They have no judges to solve their disagreements, but attempt
[579] to reach a decision first through words and then through a duel.

If a man happens to be killed in the course of such a fight, his close relatives nearly always try to avenge him. Such "vendettas" have often led to the subdivision of the tribe into mutually hostile groups, frequently numerous, which exterminated each other in mass slaughters. This is the main reason for the decimation of this tribe, which used to be quite large and which numbered great quantities of warriors.

531 The Botocudo manifest their artistic taste in the carefully woven spear ornaments which surround the junction of the blade and shaft; in the manufacture of their arrows; and in the embellishment of the small waterproof baskets used within the huts. They also express it in their multicolored linear drawings and the fringes of their aprons, as well as in the ornamentation carved or burned in, which adorn many of their implements.

534 Their gourd rattles are heavily decorated. The handle is
531 covered with a cross-braiding made with the black fibers of imbô-mirim bark; the base of the gourd is surrounded with multicolored hair and feathers; the gourd itself is covered with carved designs; and the tip of the handle is ornamented in the same fashion as its base.

Like all primitive peoples, the Botocudo are familiar with the rudiments of those sciences directly related to their daily needs.

805 They recognize three yearly seasons: summer (lâmbang), the time of great heat; winter (kotschôma), the time of cold weather; and autumn (kôzóiô-to-kutâma), the time when trees shed their leaves.

The lunar month is called kutschâ and calculated from one full moon to another. Their recognition of seasons provides them with the concept of a yearly cycle; they are also guided by the flowering of certain trees and the ripening of certain fruits.